

February 11
1932

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“The growth of the Church has not been accomplished by the idler, the fault-finder, the whiner, the mentally or physically unclean, but by the industrious, the faithful, the unselfish, the defenders of its principles, be they poor, well-to-do or wealthy. The Gospel of Jesus Christ enters into the every-day life of every one of its adherents.”—REED SMOOT.

No. 6, Vol. 94

Thursday, February 11, 1932

Price One Penny

PRESIDENT AND SISTER JAMES H. DOUGLAS

A LIFE SKETCH

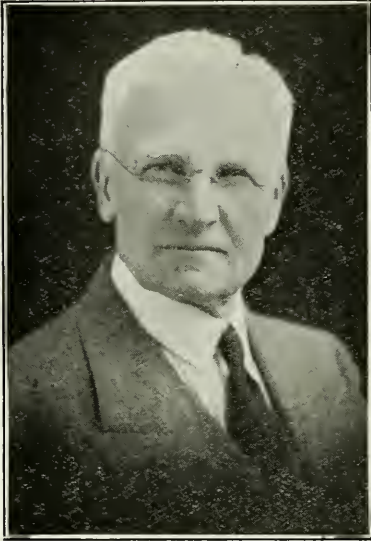
ELDER WELDEN C. ROBERTS

THE call by the First Presidency of the Church to the high calling of president of the British Mission, was indeed a surprise to President and Sister James H. Douglas; but as do all true Latter-day Saints when a call comes from the Church leaders, they gladly gave up their former plans and prepared for their mission. Though of an age when financially successful people generally retire to an easy life, they chose to serve the Lord and give their judgment, ripened with years, and their energy to the service of the Lord in the British Isles. Such a decision requires implicit confidence in the Church leaders, a firm conviction that the Gospel is of God, and a dauntless character. Such qualities are found in President and Sister Douglas, two beautiful characters, who, on the first meeting, reveal their honest, lovable, and humble natures.

Brother Douglas is a native of Ogden, Utah, having lived his entire life there, with the exception of occasional short absences. He was born August 29th, 1858, the son of Richard and Elizabeth Wadsworth Douglas, humble, honest, God-fearing people of English extraction.

His parents first heard the Gospel in Manchester, from Elder Heber C. Kimball who was then on his first mission to England. Elder Kimball baptized them into the Church in 1837, a few months after the arrival of the first missionaries to Great Britain.

In 1842, they joined one of the first emigrant companies to Nauvoo, Illinois. They experienced the trials of the Illinois expulsion of the saints, made the weary trek across the plains, and entered the Salt Lake Valley in the year 1852. They settled in Ogden; and their home was among the first to be built in that city.



JAMES H. DOUGLAS

Brother Douglas' grandmother, Ellen Douglas Parker, was numbered with the charter members of the first Relief Society, organized by the Prophet Joseph Smith, in Nauvoo, March 17th, 1842.

In Ogden President Douglas grew from childhood to manhood, and received the hard knocks and experiences that rounded off the rough edges and moulded him into a beautiful character. He knew Captain Brown and his two sons, and also Datus Ensign, the

men who laid the foundations of Ogden. He well remembers, while a boy of ten, the arrival of the first railroad train, May 10th, 1869, and how the children stampeded and ran in their fright into a slough near the track, as the whistle of three locomotives were turned loose. The rapid changes and growth of the community and the remarkable transformation of the people have been witnessed by Brother Douglas, from the time he was a growing lad until ripeness of manhood.

His parents were in humble circumstances. He was obliged therefore to begin his business career at the early age of thirteen years, as a handy boy in the Woodmansee Merchandising Store, and from that time supported himself and



RINTHA PRATT DOUGLAS

aided his parents. At the same time he took advantage of every opportunity of developing his mind by extensive study and attending night school when possible.

Brother Douglas' first business connection of importance was with the Ogden branch of the Z.C.M.I., the largest merchandising institution in Salt Lake City and the Inter-mountain Region. Here he worked for twenty-five years and, through his business ability, foresight and ingenuity, became Assistant Manager in that establishment. His next important business connection, with which he was associated at the time of his missionary call, was the Boyle Furniture Company, which is one of the biggest home furnishing organizations of the Inter-mountain West. For thirty years he has worked and traveled wide, crossing the American Continent more than one hundred times in the interests of this company. At the time of his call he was President and Manager of the company. He has also been connected with other business concerns, being a director of the First National and the First Savings Bank of Ogden. He is a successful business man.

He has played a most honourable part in the building of Ogden. His many friends and associates love and respect him dearly as a man of fine personality and deep sympathies. He has won for himself a competency, yet has retained a most charitable kindness of heart.

Previous to the departure from Ogden of President and Sister Douglas, they were the guests of honour at several social gatherings, one of which was a party sponsored by the workers of the Mt. Ogden Stake, the High Priests' Quorum and members of the Twelfth Ward. A beautiful souvenir book containing the signatures of two hundred and ninety-nine members of the High Priests' Quorum, of which he was the president, was presented to Brother Douglas by his first counselor, John G. Ellis. Many worthy tributes were paid to them by their innumerable friends.

He was asked by one of his friends: "To what do you attribute your good health?" "I have made it a rule," he answered, "to be temperate. I have never dissipated, even in the days when men in business were supposed to be convivial when meeting customers. As to exercise, I have found my home garden to be a source of health and pleasure. One of the things I shall miss will be my home, in which I have taken much pride."

Although Brother Douglas' time has been filled with business affairs, his Church duties and spiritual development have never been neglected. A burning testimony of the Gospel was instilled into his very being by his beloved parents while he was yet in his youth. The Gospel has been his guiding star, helping him to solve life's problems.

At the age of fifteen Brother Douglas was ordained to the office of an Elder in the Melchizedek Priesthood, later being made a

Seventy, and served as a president of the Seventy-sixth Quorum of Seventy and as senior president of the One Hundred Sixtieth Quorum of Seventy. He was later ordained a High Priest, being set apart at the same time as president of the High Priests' Quorum of the Mt. Ogden Stake, by Apostle David O. McKay.

He was chosen counselor in the first M. I. A. organization in the Ogden second ward. In 1887-89, he filled successfully a mission in the Southern States, during which he received some of the greatest and most thrilling experiences of his life. His life has been filled with Church activity.

Like most men who make a success of life, he has a lovable, and inspiring woman as his life's companion, to whom he was married January 12th, 1882, and who has never faltered, but has ever been willing to partake of the sorrows as well as the joys of life with her husband. She has been an inspiration to him, and has always encouraged him to press on in his righteous endeavours.

They have been blessed with six children, whom they have successfully reared and into whose hearts they have instilled an abiding faith in God, and who both love and honour their parents, who have blessed them with an honourable heritage. Twelve grandchildren also honour their name.

Sister Rintha Pratt Douglas is a daughter of Orson Pratt, one of the stalwarts in the Church of his day, a member of the first Council of Twelve Apostles in this day, and a president of the European and British Mission. Elder Pratt had a marvelously brilliant mind and earnest testimony which he devoted to the furtherance of the Lord's work. For three years she served under the direction of her father, who was then Church Historian, in the Church Historian's Office. From this mighty servant she received her early training and philosophy of life, which have influenced her entire life. Her Church activities, as did her husband's, began in her youth. She has been an active Relief Society worker, and for ten years was treasurer of the Ogden camp, "Daughters of the Pioneers."

After fifty years of happy, successful married life, Sister Douglas says: "I cannot find a fault in my husband, nor in our union." Such are the sentiments of Brother Douglas also.

These two humble servants of the Lord have given up the association, for a period, of their hundreds of friends in Ogden and elsewhere; they have left their comfortable home and have severed all business connections, to voluntarily add their bit in furthering the Gospel cause in these lands. They deem it not a sacrifice; but they are anxious and willing to answer the call of the Lord and to help establish righteousness upon the face of the earth. They have come with the spirit of good-will, of service and love for the welfare of the people of Britain, over whom they have been called to preside, until the leaders of the Church see fit to release them.

WOMEN OF THE CHURCH

WHEN CHRIST RESTORED HIS GOSPEL.

SUSA YOUNG GATES

ON April 6th, 1830, there occurred the most dynamic change in the religious, social, economic and civic status of men and women that this world has seen since the apostacy from that Church which Jesus Christ Himself established in 30 A.D., just eighteen hundred years from date to date, if the accepted Biblical chronology is correct.

He had appeared to the young Prophet Joseph Smith, seven years before that day, and had given him many revelations, instructing him to re-organize His Latter-day Church in order to carry the Gospel message to every nation, kindred, tongue and people.

There must be one deciding voice in all men and women's associations with each other. Therefore, there must be organization, of a Church, of a nation, or of a family.

Men have effected many such organizations, but God has effected very few such general forms in religious-group life; first, in Adam's day, when Adam called his sons and daughters together (Pearl of Great Price, page 11), and made all things known unto them which had been taught him through the Holy Ghost. Second, in Noah's day; then in Abraham's time; next, in Moses' day and finally when Jesus Himself formed His Church in Judea; and for the last time when He inspired the Prophet to re-organize His Church in these latter days.

One hesitates to treat people and events with the light touch of humour much less flippancy—yet—tragedy, almost even reverence—is more nearly made human to us if we treat them humanly instead of gloomily. And really, mankind, especially womankind, are so funny. They say and do things that show that they never grow up—are just boys and girls, loving and quarreling, sacrificing and fighting each other in such bewildering sequence that the student of history hardly knows whether to weep or to laugh over the results.

For history, as I have often said, is simply the recital of actions of various men who come in contact with other men—and women—do not forget the women, for the men never did—and therefore history tells us about men's reactions to other men, and their control of themselves, their fellowmen and of circumstances and environments.

Now, therefore, what about those women one hundred years ago? Well, most of them were mighty, strong, well-balanced women. The Prophet Joseph's mother, was certainly every inch a woman. She never took herself too seriously, even when she had to boss the whole show going up the river. For she went

right back to her job of mothering and wifing without the least indications of swank or snobbery.

Women with an inferiority-complex do make me tired. They must whine or snap at everybody in order to prove to themselves and to others that they are really the biggest toads in the domestic and social puddle.

But Lucy Mack Smith may well stand as the type and symbol of womanhood in this generation. She was the true and fond wife of a stalwart pioneer-pilgrim of New England ancestry, herself the descendant of the warlike clan of Macks, on her father's side, and on her mother's line from the scholarly, philosophical Gates' line.

The prophet's wife, Emma Hale Smith, was just as powerful a leader, just as fine an executive and diligent a wife and fond a mother as Lucy Mack Smith. She was hospitable and generous to friends and neighbours, in a big grandiloquent way. But—she was self-centered where Lucy was absolutely unselfish. And what a difference!

Lucy always, always, "lost herself in Christ Jesus," and in the lives and careers of her husband, her sons and her family.

Have you ever read Lucy's story of her son, Joseph's life and labours? It really is a literary miracle, as well as an intimate picture of the whole Smith and Mack Family. The writing itself was done by another literary wonder—the school teacher, Martha Jane Coray—at the close of Lucy's life. Even so, women historians and poets were mighty scarce in this world in 1850, when Lucy's story was written at Nanvoo, where she remained a widowed mother. She publicly expressed her wish to go with the Saints into the West—where Brigham Young was planning to fulfil the Prophet's prophecy about the Saints being driven to the Rocky Mountains—at a conference in Nanvoo in 1845. But she was feeble and old—aged 70 years—her six sons were all dead—leaving only one living, William, who had left the Church, but who was kind to his old mother—and she died there in 1855. Lucy was so generous, so hospitable, so sympathetic. She loved her family so deeply.

And she chose—wisely and well—her own heaven-ordained role of true, loving wife, wise, devoted mother! What greater glory could a man ask—much less a woman than to be father and mother to two such men as the Prophet Joseph and Patriarch Hyrum Smith. Except and only perchance to be the glorified wife of a man like the Prophet's own wise, strong, virile father, Joseph Smith, Sr. For he it was who planted wisdom, courage, reverence for authority into the very seeds from which his sons drew life upon this earth.

His wife, Lucy, talked, wrote, expressed herself as the voice of her family. But be assured Lucy Mack Smith could not, would not have loved and revered her husband, the leader and head

of her family, if he were not her superior in intelligence and virile leadership. I know that!—(Published in the *Deseret News*, December 5th, 1931.)

THE CHURCH OF JESUS CHRIST

JAMES H. ANDERSON

WHEN Jesus of Nazareth was with the people for a period of time prior to His crucifixion, and among His followers for a considerable number of years after His resurrection, there was a definite Church organization, with officers in compact relationship to each other for the work instituted by the Saviour. Prior to His entrance upon His mission at the time of His baptism in the river Jordan, the lesser Priesthood under the law of Moses was in charge of religious affairs among the Jews. John the Baptist was of the Aaronic priestly line, his father, Zacharias, being a Priest and his mother, Elizabeth, one of the daughters of Aaron.

In his capacity of holding the Priesthood of Aaron, John the Baptist administered the rite of baptism to Jesus, in accord with the divine plan. Then, following the Gospel order as necessity came for bringing into operation the higher or Melchizedek Priesthood, Jesus chose and ordained twelve Apostles. He also ordained other officers, effecting such organization as was necessary for the time and occasion. It was a definitely organized Church, and many members were brought therein.

After the crucifixion and ascension of Jesus, as told in that great book, the Bible, the Apostles' Quorum was the head and in control of the definite organization formed by Jesus Himself. This organization was the Church of Jesus Christ. Of that presiding Quorum, the Apostle Peter was known as "the chief Apostle," that is, he was the presiding officer. Later came events which placed the Apostles, Peter, James and John in a foremost position. It was these three, Peter, James and John, who were with Jesus in "the high mountain apart" at the wonderful scene known as the transfiguration, recorded in the seventeenth chapter of St. Matthew.

This John the Apostle, sometimes referred to as "the beloved disciple," lived among the people many years after all the other Apostles had passed from mortality, and as such lone Apostle he directed the Church affairs as these came within his field. He was one of those three trusted Apostles—Peter, James and John. In the divine economy in that age, these three never transmitted their divine authority as being the head of the Church organization to any other persons. No other body or officer succeeded them in that age. This is the Bible record.

(Continued on page 89)

THURSDAY, FEBRUARY 11, 1932

EDITORIAL

WELCOME!

PRESIDENT JAMES H. DOUGLAS of the British Mission and his wife Rinthia Pratt Douglas arrived in England early in January. To them both the missionaries and members of the Church in Great Britain extend a hearty and sincere welcome.

Brother and Sister Douglas will find themselves as they visit the branches, among friends, faithful, striving followers of the restored Gospel of Jesus Christ. They will find also among the British people everywhere the characteristic qualities of intelligence, honour and fair-play which make easy the preaching of the Gospel. They will find their labours sweet, and they will rejoice in them.

The British saints and missionaries may count themselves fortunate to have such leaders to continue the work of those who have gone before. Both Brother and Sister Douglas are of British extraction, both date their Church pedigree to the very beginnings of the Restoration, both have lived lives of active devotion to the latter-day cause, both have come to this land with an eye single to the glory of the Lord, both have been tried and tested in the furnace of life and have been found not wanting in spiritual gold, both have the capacity of loving their fellow men and of being loved by them.

President Douglas comes with unusual fitness for the work lying before him. He has held many responsible positions in the Church, which have made him familiar with Church doctrine and procedure. At the time of this missionary call he was the president of the Quorum of High Priests in the Stake in which he resides. He has been an extraordinarily successful business man. He has provided employment and temporal welfare for many besides himself. He is the valued member of many organizations existing for social and economic progress. For example, he is a prominent member of the world-wide rotary clubs. Life has dealt kindly with him. Youth has never left him. He comes with dignity, experience and singleness of purpose to help carry forward the work of the Lord in these lands.

Sister Douglas has been and is a fit and capable companion for her husband. She looks upon the world and interprets it through the principles of the Gospel of Jesus Christ. Wherever she has been placed she has served well. She will bring love and understanding to the people. As president of the British Mission Relief

Society she will be a safe guide for the mature sisters of the Church.

We have occasion to thank the Lord for these good and faithful leaders. May the Lord bless them with health and strength to perform the increasing work now arising on these "isles of the sea."

Again we bid them welcome, and assure them of our willing, loving support.—W.

SPRING CONFERENCE ANNOUNCEMENT

TO RELIEF SOCIETY PRESIDENTS :

We are now starting our 1932 Spring Conferences of the Districts in the British Mission, and are therefore asking that the Relief Society Presidents of each Branch come prepared at their District Conference to give a report on the conditions of the respective Branches. The report should show a comprehensive history of your Branch between the period of your Fall Conference of 1931, and your Spring Conference of 1932. If you are not able to be present, be sure that one of your counselors will be in attendance.

I am looking forward with a great deal of anticipation to seeing you all at the Spring Conferences. Trusting that the Lord will bless you all, I remain,

Cordially your sister,

RINTHA P. DOUGLAS,

President British Mission Relief Societies.

THE CHURCH OF JESUS CHRIST

(Concluded from page 87)

This beloved disciple, John the Apostle, is one of the most striking personages in history. In his Gospel as recorded in the New Testament, John, chapter 3, verses 16 and 17, is a statement typical of the teachings which have come down from his pen. He says :

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.

It was through Jesus of Nazareth that salvation was to come to the world. Obedience to His Gospel was the means of this salvation. His Church was the superior of any church on earth, because in it was the only saving means for time and eternity. But in time the Church membership fell away, and inferior churches, sometimes of men, and even of the prince and power of evil, came into existence.

Along in the course of the centuries we reach the present age, known in Scriptures as the Dispensation of the Fulness of Times. The purpose of Jehovah was still that through Christ the world might be saved. A great calamity was in sight, because of the failure of men to remember God. In the fifth verse of the fourth chapter of Malachi it is termed "the great and dreadful day of the Lord." It is a time of supreme struggle between the power of righteousness and the power of evil. It is God against Satan. The prize is the saving of men, who already had given way strongly to the wiles of Satan. As stated in the Scriptures, God had promised to interpose His miraculous power, as men would submit thereto. He had promised to send divinely commissioned messengers. He therefore brought into existence the Church of Jesus Christ in these latter-days. He sent the Apostles, Peter, James and John, who conferred upon the Prophet Joseph Smith the apostolic calling in this age. They held that authority over the Church in ancient times. By the action of these three Apostles, there was placed upon Joseph Smith in this age the divine apostolic calling for this dispensation. This was in compliance with divine prediction, recorded in the Bible. Read the record carefully, prayerfully, thoughtfully. It is worth while.

INTERESTING LITERARY FINDS

ELDER JANNE M. SJODAHL

WHAT is regarded as the most remarkable ancient Scripture manuscript in existence is said to have been found in Egypt recently. It is said to contain the four Gospels, the Acts of the Apostles, the letters of Paul to the Romans, Philippians, and Colossians, the first letter to the Thessalonians and the Revelations to John, all in Greek. It also has the Book of Enoch.

It seems that the writing is by different copyists and in different periods of time. The oldest part of the writing is from the beginning of 100 A.D., while others are from 200 A.D. That is to say, the leaves are at least 150 years older than the oldest manuscripts hitherto known. The letters of Paul seem to have been gathered in one volume.

One remarkable feature is this, that the text is in places quite different to that of the Alexandrian manuscript, and also the Vatican, and conforms closer to the received text. This speaks well for the scholarship that produced the received text, by comparison of numerous manuscripts. It is supposed that this manuscript represents the school of Cesarca, known by the works of such early scholars of the church, as Origen, Eusebins and Hieronomy.

The text will be published as soon as possible, and scholars are anxious for an opportunity of examining it. For, although it does not essentially differ from the received text, as we have it and know it through the translations, it is supposed that it will be of great importance to Bible students. The oldest Biblical manuscripts hitherto known were written about 350 A.D. If the manuscript now found turns out to be genuine copies written 150 years earlier, it is evident that, for critical purposes, it will be of the greatest value.

Discoveries of this kind, although interesting and important, are perhaps not creating the same stir among the Latter-day Saints as among other Christians, especially Protestants, who depend on the Bible for the existence of their authority and their claim to being the bearers of a divine message. The reason for this is, that, as Latter-day Saints we believe and prove that divine revelation has been re-established, as of old, historically independent of former revelations and dispensations. And yet, every new find that corroborates the Scriptures, be it the sacred writings of the Jews, or the Nephites, adds that much to the evidence of the truth of these revelations given in our day and the divine mission of the Prophet Joseph. For the ancient Scriptures and the revelations they contain prove that "Mormonism," so-called, is not an isolated phenomenon in the history of the world, but part of the great plan of salvation, formulated in the great council of heaven and given expression first in the promise in the garden of Eden, and then through the Gospel message as proclaimed in the various dispensations. The Bible is therefore one of the standard books of our belief and it is still more precious to us than to most of our Christian brethren who do not believe in present-day revelation.

LIFE AFTER DEATH

HANNAH DAPHNE DALTON

(A STIRRING testimony of life after death is told by Mrs. Hannah Daphne Dalton, Salt Lake City, Utah, mother of President Don Mack Dalton of the South African Mission.)

Mrs. Dalton, who is a regular temple worker in Salt Lake City, relates the following incident that occurred in Manassa, Colorado, while her husband, John Dalton, was bishop of the Manassa ward.)

Mitchell was a sweet boy of eleven years, with brown eyes and light brown hair. He was bright in school and a favourite among all who knew him. His general health was good, but this winter (December, 1895), he became sick and got worse and worse. Nothing seemed to do him any good. He was resting easy as we thought and we were all sitting quietly and close to the bed-

side. I got up and looked at him and said, "Oh! John, Mitchell is dead," and he was. His father took him in his arms and begged and prayed to God to let his boy live. They were preparing to wash him, and his father was still pleading and praying for him to live.

His eyes commenced to open and his lips began to move. He opened his eyes and said, "Oh, Papa and Mamma, why did you call me back? I have been to such a beautiful place." He told of the people he had met, also of people he had never seen before. Then he would say to his papa, "Won't you let me go back? I have been to such a beautiful place," but we could not.

The people in the town commenced hearing about him and about the wonderful things he was saying. Our big house was crowded with people who had come far and near to hear him tell of the marvelous things he had seen. His father held him constantly in his arms. Occasionally he would say, "Papa, lay me down a few minutes and let me rest and then I will talk to these good people some more." All night he talked with great wisdom.

Just as the sun was coming up, he said, "Papa, lay me on the lounge and pull up the blind." He looked up in his father's eyes and said, "Papa, may I go now?" His father said, "Yes Mitchell," and he died instantly. His father was so stricken that his hair was perfectly white and he looked like an old man, but we never forgot Mitchell's testimony of the reality of the future life.— (Published in the *Deseret News*, Saturday, December 5th, 1931.)

FROM THE MISSION FIELD

Transfer: On January 27th, Elder Richard G. Johnson was transferred from the London District to the European Mission Office.

Release and Departure: Elder William LaFrantz Stephens, Welsh and Liverpool Districts, was honourably released from his labours in the British Mission, on December 14th, and sailed from Cherbourg, for his home in America, on January 21st, aboard the *President Roosevelt*.

Branch Conferences: Of the Manchester Branch, Manchester District, held on November 29th. The Sunday School children explained parables of the Saviour at the afternoon session of the conference. The theme of the evening services was "Modern Revelation." In attendance were: President Martin R. Braithwaite and Elder Elbert G. Adamson.

Of the Bolton Branch, Manchester District, held on December 6th. A short sketch, depicting "Life after Death," was presented by the children at the afternoon meeting, which also was the theme of the evening services. President Martin R. Braithwaite and Elder Louis J. Hoggan were in attendance.

Of the Bury Branch, Manchester District, held on December 13th. Sister Lucy Strong's play, "The Second Estate," was ably produced in

two acts at the evening session of the conference. President Martin R. Braithwaite and Elder Owen S. Leishman were among those present.

Doings in the Districts: *Birmingham*—The Sparkbrook saints, Birmingham District, have had many interesting out-of-door social affairs



SPARKBROOK BRANCH PRIMARY

during the past season. The members and their friends have taken their lunches on several occasions and joyfully spent the afternoon and evening in wholesome recreation. It is such activity that holds the Branch together and keeps everyone happy. On June 13th, the Branch Primary, under the direction of Sisters Clarice Farmer and Bertha D. Collins, went by train to Barn Green for a day's outing. During the day, refreshments were served and

various kinds of games were thoroughly enjoyed. There were twenty-seven Primary children present and eight adults. A very enjoyable time was had by all. The children delight in going on rambles.

Bristol—The Christmas socials held in the various branches of the Bristol District, during the holidays, met with great success. The order in which they were held was as follows: Plymouth, December 26th; Cheltenham, December 29th; Bristol and Cirencester, December 31st; and Stroud Branch, January 2nd. Each branch social was well attended by the members and their friends. A spirit of brotherly love, good-will and friendship was expressed by all present. Father Christmas visited each branch, and made the children very happy.

Hull—A New Year's dance was held in the Hull Branch, on December 31st. Carnival novelties and prizes were given to the large gathering of merry-makers. The hall was appropriately decorated by Brother Walter Yull.

On January 8th, the Sunday School children of the Hull Branch were given a party, sponsored by the superintendency. Various games were played, after which a luncheon was served the kiddies. Everyone present thoroughly enjoyed the social.

The Sunday School children of the Grimsby Branch were also honoured with a successful social. A Christmas tree helped to decorate the hall, from which was taken gifts for the children. All present were filled with the spirit of the day.

Leeds—The Christmas Eve dance, concert and supper of the Leeds District was held in the Cooperative Hall, Sunbridge Road, Bradford, under the supervision of the district M. I. A. Provision was made that those not desirous of dancing might play games in a room adjoining the dance hall; however, dancing was the main issue of the social. At nine o'clock half of the group entered the restaurant and there ate supper and listened to a concert given by talent of the district; after-

wards, the other half of the group partook of the same festivities. Later on in the evening the girls of the Halifax Branch put on a danceskit. Several novelty numbers and prize dances were sponsored during the evening. Music was furnished by a five piece orchestra. Tickets of admission were one shilling and sixpence. There were one hundred and thirty-five who enjoyed the activities.

Liverpool—The Officers and Teachers of the Liverpool Branch Sunday School gave a Christmas treat in honour of the children on December 26th. Various kinds of games were played during the afternoon, after which refreshments were served to the kiddies. Father Christmas came and gave each child a gift. The social was thoroughly enjoyed by all.

The Preston Branch Primary enjoyed a "potato pie" social, held November 28th, in the home of Sister Webster. Thirty children joyfully participated in singing songs and playing games.

At a baptismal service held in the Liverpool Branch Chapel, on December 30th, five persons were baptized by Elders Arnold D. White, Welden C. Roberts, Milton S. Musser and local Priest Robert M. Willis. They were confirmed members of the Church the same day by President John A. Widtsoe, and Elders Arnold D. White, John R. Talmage, Ferris H. Allen and Moroni H. Brown.

Father Christmas visited the Sunday School children of the Preston Branch during their social, held on January 2nd, and gave each child a gift. Games were played and all present enjoyed the spirit of the day.

On December 12th, the members in the Southern Section of the Liverpool District, held their Annual Bazaar and All-auxiliary contest at Durham House. Several stalls were attractively arranged by the Relief Society Sisters, displaying their work, most of which was sold during the evening. A keen competitive spirit was shown throughout the contest.

The saints of the Preston Branch held a Christmas party for the children, on January 2nd. Father Christmas visited them and gave each child a small gift. A short program and games were then enjoyed by all present.

Manchester—On December 26th, a dance was held in the Upper Brook Street Cooperative Hall, Manchester. It was well attended and was a success both socially and financially. The holiday spirit was prevalent. In addition to the ordinary dancing, there were several novelty numbers. Refreshments, consisting of ice cream, cakes, sandwiches and lemonade were served.

Nottingham—A well prepared Boxing Day social was sponsored by the Nottingham Branch members, on December 26th. The program was composed of a selection of choice recitations, songs and games. The fifty members and their friends caught the spirit of the occasion and thoroughly enjoyed the entertainment.

On January 2nd, the annual New Year social and concert was held in the Derby Branch. A most inspiring spirit of recreation prevailed. The program was composed of various songs, recitations, and sketches. The refreshments were unique and appropriate. Seventy members and their friends attended.

A Bee-Hive social was held in the Eastwood Branch, on January 17th. This inspiring activity was explained in speech, sketch and song, by the

Bee-Hive Girls, under the leadership of Sister Frances Mills. Appropriate refreshments were served. Seventy-two members and their friends attended. Proof of the evening's success was made manifest the following evening when fifty-five of these persons attended the Branch Sacrament meeting.

Portsmouth—A baptismal service was held in the Hove Baths, Brighton, on December 21st. Five persons were baptized by Elders Edmund Wheatley, Joseph W. Marriott and George H. Curtis. They were confirmed members of the Church the same day by President David L. Rowley, Jr., and Elders Joseph W. Marriott, George H. Curtis and Edmund Wheatley.

On January 5th, one person was baptized by Elder Richard M. Cowan in the Portsmouth Baths, Portsmouth, and was confirmed a member of the Church the same day by President David L. Rowley, Jr.

Scottish—A baptismal service was held in the Gorbals' Baths, Glasgow, on January 9th. Six persons were baptized by Elders Ralph C. Merkley and John S. Russell, and were confirmed members of the Church the following day by Elders Ralph C. Merkley, A. Ray Curtis, John S. Russell and local Elders Thomas Graham and John Hunter.

The Airdrie Branch Primary Association held its annual Christmas social at West Riggs, in the home of Sister Martin, on December 28th. The program consisted of songs, recitations and games. Dainty refreshments were served. The activities of the evening were enjoyed by more than fifty persons.

Sheffield—On Sunday, January 10th, a baptismal service was held in the Sheffield Branch Chapel. One person was baptized by President Rulon Day Newell, and was confirmed a member of the Church the same day by local Elder George H. Bailey.

On January 9th, a Christmas treat was given the kiddies of the Sheffield Branch, and Woodhouse (unorganized) Branch. After a well prepared program was rendered by the children, Father Christmas visited them and gave each child a gift.

In a well decorated hall and a splendid social atmosphere prevailing, the members and their friends of the Sheffield District enjoyed their annual Green and Gold Ball, held in the Sheffield Branch Chapel, on January 23rd. The Newlyn Revellers Dance Band furnished the music. Appropriate refreshments were sold by the Relief Society Sisters at moderate prices.

Ulster—On December 26th, a Boxing Day social was held in the Belfast Branch, under the supervision of Elder Frank R. Miller. The social gathering was characterized by a well arranged program of games and an interesting short play. The Relief Society Sisters served appropriate refreshments. There were eighty persons present, among whom were many friends. An admission fee of one shilling was charged each person, the funds from which will be used for purchasing song books. The entertainment was a huge success.

The M Men of the Belfast Branch held a social on Tuesday, January 19th. Fifty-two members and their friends participated in lively games and an interesting program. Refreshments were served. The M Men have been organized only one month, but they are very interested and enthusiastic about their work.

Welsh—Five persons were baptized by Elders Evan Arthur and Leon Whiting at a baptismal service held near Merthyr Tydfil, Glam., Sunday, January 10th. They were confirmed members of the Church the same day by local Elder Edward M. Rowe, President Clarence H. Taylor, and Elders Evan Arthur, Marion J. Olsen and Elman T. Woodfield.

NATURE

LET'S sing a song to the canyons gay,
 Where the birds, the streams, the flowers play,
 Where the world is happy and free from care,
 Where nature is lavish, and God is there;
 Where man and beast are glad and free,
 Where all is peace and harmony,
 Where you must be humble and earnestly pray,
 A song of thanks for the canyons gay.

ERIC J. SEAICH

DEATHS

HORNE—Sister Edith Winifred Horne, was a faithful member of the Nuneaton Branch, Birmingham District. She passed away on January 5th, at the age of twenty-five. Funeral services were held at the family home, under the direction of President Roland L. Wilson. Elder W. Lamar Phillips dedicated the grave.

WALKER—Sister Margaret Walker, a beloved member of the Hull Branch, Hull District, passed to the great beyond on December 17th, in her seventy-eight year. Sister Walker has been a faithful and ardent worker in the Church for thirty-two years. Funeral services were held at the grave-side on December 18th, under the direction of Branch President Robert L. Summers. President Thomas A. Lambert and Elder Clarence R. Ellsworth gave inspiring talks. Brother Summers dedicated the grave.

WILSON—Sister Edith Wilson, of the Birkenhead Branch, Liverpool District, passed away on December 3rd, in her fourteenth year. Sister Wilson had taken an active part in the Church activities. She died from the effects of a sudden attack of pneumonia. Brief services were held around the grave-side, under the direction of the Elders of the Church. The grave was dedicated by Elder William L. Stephens.

BRITISH MISSION ADDRESS: JAMES H. DOUGLAS, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

CONTENTS

President and Sister James H. Douglas	ment	89
... ..	81	Interesting Literary Finds ... 90
Women of the Church	85	Life After Death 91
The Church of Jesus Christ	87	From the Mission Field 92
Editorial: Welcome!	88	Poetry:
Spring Conference Announce-	Nature	96